

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. III.

MONDAY MORNING, JULY 3, 1826

No. 23.

CONDITIONS.

The Christian Secretary is published every Monday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise.—*Postage paid by subscribers.*

The profits of this paper are, by the Convention, held sacred to the cause of Missions.

A discount of twelve and a half per cent. will be made to Agents who receive and pay for eight or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing.

No paper will be stopped except at the option of the publisher, until notice is given, and arrearages paid.

All letters in the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—*POST PAID.*

The following letter from Elder Savage to the editor, will add to the pleasure of our readers.—*Bap. Reg.*

June 6, 1826.

My dear Brother:

I have just returned from Cicero, where I preached the last Sabbath to a very attentive assembly.

I had the delightful privilege of "planting" seven promising disciples in the likeness of Christ's death." This revival has been about three months continuance, and has spread nearly over the town. 112 have been hopefully renewed. 16 of these have united with the Methodists, 12 with the Presbyterians, and 37 with the Baptists, 10 or 11 more are expected forward soon.

The subjects of this work have been principally those in the morning of life. Before its commencement the cause of religion languished extremely. God in this revival has seemed to work himself, and alone.

Your Brother

E. SAVAGE.

Genuine Revivals are always produced by the Spirit of God. Enthusiasts have too often forgotten this consideration, and have set themselves at work to produce an excitement, by inviting the services and means which Heaven has blessed in other places. A mechanical series of efforts is commenced, intended to operate on the human passions, and effect an excitement that shall pass for religious emotion. An ephemeral agitation has, indeed, succeeded, which some would fondly hope could not be altogether spurious. But the whole has soon died away, and left the people in greater gloom than before. That fire which can melt down the sinner's heart, and cause it to flow out in tears of penitence and grateful joy, is kindled only at the skies. That power which overturns the works of human pride and folly, is a Divine Power which man cannot control. The conversion of the ungodly is "not of him that willeth, nor of him that runneth, but of God who sheweth mercy."—Star.

The following remarks of the Star create favourable opinions of Washington city.

We are gratified that any favourable indications begin to appear among us, for no place with which we are acquainted, stands in greater need of change and reformation than Washington City. We think we discover among the children of God, an awakening that ought to encourage their hearts, and lead them more fervently and frequently to the throne of grace.

We most earnestly request Christians in every part of the Union to remember, in their prayers, the Metropolis of the nation. We do not believe that irreligion and impiety will prevail here to a greater extent than in other cities. But whatever does exist, has a powerful diffusive influence, and spreads in every direction its injurious effects. We do not complain of our rulers as more immoral than those of other nations. We do not believe there is a nation upon earth whose Chief Magistrate has one half the regard for the Sabbath and the public institutions of religion, which is uniformly evinced by the example of our President. Many of the subordinate officers of Government, too, are decidedly friendly to religion and the ordinances of God's house. But there are exceptions is universally notorious, and that the influence of such is most fatal to the growth of virtue and piety among us, cannot be disputed. We wish to see a strong religious influence in all the departments of power, and that this may be, let Christians cry mightily unto God, whose "ear is open to their prayer."

Communicated for the Christian Watchman. Mr. Editor.—This is an age of inquiry.

ry, as well in the nature of mind, and into the origin of religion, as into the laws and properties of matter.

I have heard it recently maintained, as the result of investigation that the whole system of Natural Religion, meaning thereby the religion which is said to exist, independent of traditional revelation and the Bible, is a mere delusion, and has no truth in it; and that there is as real an impossibility in the present state of the human mind for it to originate the idea or notion of a God, as a being who exists distinct from and independent of nature, or of a creation, or of the separate existence of the soul from the body and its immortality, without supernatural revelation, as there is for the eye to see a visible object without light.

The reason alleged is, that God, creation, and the separate existence of the soul from the body and the soul's immortality, are objects of faith in the strict Scripture use of the term; objects which are made known to the mind by the word of God alone, and not by nature, no man ever having seen them, or perceived any natural phenomena which indicate their existence.

The passage in the 19th Psalm, and in Paul's first and second chapter in his Epistle to the Romans, which are often quoted to prove Natural Religion, are explained in conformity with these views, as are the present and former idolatrous states of the Gentile world—they being corruptions of former revelations.

Two discourses were delivered by the Rev. Dr. HISHBACH, from Lexington, Ky. in Salem, on last Lord's day, with a design to establish these principles.

If these things be true, it follows, that all the modes of Gentile worship, of an idolatrous nature, are some original divine institution perverted; and that the Christian religion in the Gospel, is in harmony with all former revelations, and is a full development of God's plan and system of grace as intimated to the first parents of mankind, in the third chapter of Genesis. It moreover follows that the whole system of Natural Religion, which in the opinion of many is the foundation of the revealed in the Bible, is really a delusion, and is founded in a false philosophy of the human mind, and in essential and palpable mistake and error in relation to the necessity and actual use of the word of God in learning, thinking, speaking, and teaching divine things—and that Natural Religion, as far as the idea of God is concerned, is in fact, a plagiarism from that very revelation which its advocates affect to be independent of.

Should the result of the investigation be such as I have described, many religious opinions will be subverted, which at this time are regarded as true, and the Bible will have a character and an importance conferred upon it, but little thought of by many persons, and by many denied to it, altogether.

The subject deserves the most serious consideration. It is obvious that if there is unity in the Christian Religion, and in the Church, according to Apostolic order,

some great practical principle of truth must be brought into operation, by which

all the jarring sects and discordant systems may be rectified, reduced to one, and all come in the unity of the faith and of the knowledge of the Son of God.

Perhaps this investigation may effect it,

by which the gospel will be established as

the only system of faith and practice in

religion, in its own doctrinal statements,

facts and connexion, and all human in

ventions and authority in religion, will be

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It is a great mistake in Christians, to suppose they should be uniform in the performance of a certain round of duties, appertaining to the more immediate service of God, and still neglect those which they owe to their fellow men. —The apostolic injunction is, "to do good unto all men, as we have an opportunity, especially to the household of faith." When professed Christians make great pretensions of love to God and enjoyment in religion, and yet are unwilling to give the smallest trifles for the support of the Gospel, or any benevolent object, or for the relief of a poor brother or sister in distress, there is a manifest inconsistency, preposterous incongruity, in their conduct, which the Holy Scriptures are very far from tolerating. That there is divine peace connected with obedience is evident from Scripture and the experience of Christians: but how can this peace be en-

joyed while living in the neglect of those important and essential duties which we owe to one another? —*R. L. Messenger.*

REVIVAL IN BLUEHILL, MAINE. Extract of a letter to the editors of the Waterville Intelligencer dated Bluehill May 30

After a long season of declension, the people of God in this place are experiencing a very interesting revival. The work made its first visible appearance in a school taught in this town last January. A number of the scholars became impressed and before the school closed, one or two, I believe obtained a hope of salvation. Prayer meetings were soon set up in the neighbourhood, and Christians began to hope for great and good things. About the beginning of April the revival became more extensively visible. Every day, meetings were attended with solemnity. Lectures were appointed in every part of the town, and the people were warned, & prayed for publicly, and from house to house. Backsliders in some instances have been wonderfully reclaimed.—Christians say they have not experienced such a revival among professors for ten years in this place; and the work appears more encouraging of late than at any time since its commencement. The number who have been called to embrace a Saviour for the first time, is not great as yet: perhaps fifteen or more. Others are enquiring with anxious solicitude, what they must do to be saved. Meetings for prayer, and to converse with anxious ones, or such as have obtained a hope, are weekly attended. Last

Tuesday eight related their experiences publicly at a church meeting, all young persons—They had been favoured for the most part with remarkably clear views of Christ and his infinite suitability to save sinners, when they first obtained comfort and deliverance from their distress. Four were baptized last Lord's day.—For the first time since the revival began, the shore became lined with spectators to behold this precious institution administered. The character of this work certainly is very favourable to the interest of religion in this place. But as a sketch only is intended, and not to give particulars, I shall only add, that an interest in the prayers of all the friends of religion, is earnestly requested, that the gracious work might continue to increase until it shall fill the whole earth."

BAPTIST EDUCATION SOCIETY.

From the ninth report of this Society, read at the late annual meeting in Hamilton, Madison County, we collect the following:—The whole number of scholars, now in the seminary at that place is 42, 40 of whom are more or less aided by the funds. Seven of the whole number are Indians from the Carey station, whose expenses are assumed by the Baptist Board of Foreign Missions. In connexion with appropriations from general govern-

ment. A class of fifteen students have just completed their course of studies, and are about to enter the field of public labour. The whole number who have completed their education and gone out from the Seminary since its establishment, is 58. A stone building is in a state of forwardness; it is to be 100 feet long and 60 wide, four Stories high, containing 36 rooms for study and nearly as many for lodging, together with a Chapel, a room for Philosophical Apparatus, and large convenient rooms for recitations. Another stone building is to be erected, for a boarding house, 48 feet long and 34 wide, two stories high from the foundation, making a cellar of one half of the basement story, and a kitchen of the other; the upper story to contain a large dining hall, and other convenient rooms for a family: the whole to be done the present year, for \$950. The Society also own a farm of 123 acres, lying near the Seminary, valued at \$4,000.

There were 17 temporary Scholarships obtained in the city of New York and vicinity, for the term of three years, which terminate with this anniversary. The agent has visited that city and received as surance from a number of individuals, of their willingness to renew their subscriptions.

The Board of the Education Society in that city, which have for several years past united their efforts with this Society in support of but one institution, have taken the subject of the proposed building under consideration, and transmitted results highly favourable to the object.—They have it in contemplation to make arrangements for sustaining a part of the expenses, and also for perpetuating their generous support to the School.

The Education Society in Connecticut, continue to sustain their friendly relations to this institution. They annually send to it their students and their aid; and about \$300, have recently been contributed from that quarter towards the building, and about 100 to be applied to the expenses of the school, together with some articles of clothing.—*N. Y. Obs.*

The following items connected with the proceedings of the "Connecticut Baptist Convention," were omitted last week for want of room.

AGENT'S REPORT.

To the Board of the Convention of Baptist Churches in Connecticut.

Having for some time past acted as your Agent, it affords me pleasure now to lay before you a report of my doings. It was thought expedient by the Committee, from which, as your organ, I received my appointment, that an attempt should be made to obtain donations to aid the funds of the Convention, and to form Primary Societies, as well as to procure subscribers for the Christian Secretary. To these three objects the attention of your Agent has been directed. I entered on my labours at Hartford, April 7. My first object was to obtain subscriptions and donations in Hartford, for the Convention: and in this I am happy to say, I was not disappointed. I had projected a plan to obtain in Connecticut one hundred subscribers of ten dollars each, making 1000 dollars. This was indeed a great undertaking. But the brethren did not, in despair of its accomplishment, stand aloof and refuse their aid. In three days the sum of 85 dollars was subscribed. In Wethersfield two brethren gave 8 dollars, accompanied with this heart cheering invitation, "If you cannot accomplish your object, call again!" After spending a few days at Lyme, I went to Haddam, and preached April 17. There I endeavoured to form a Primary Society, but without success. Five subscribers for the Secretary were obtained. The following evening I preached at E. Haddam landing, persuaded an old subscriber who had just stopped his paper, to continue, and made an addition of one more. Prepared the way to form a Primary Society, which has since gone into successful operation; of which it is in my power to give the Board the most satisfactory evidence, by being the bearer of their first bounty, of \$6 75—Subscriptions in E. Haddam, \$3 16.

From the time till May 8, when I entered fully into the business assigned me. In different parts of Lyme 9 subscribers for the Secretary were procured, and \$2 for the Convention—6 in Waterford, and 5 dollars—9 in New London, and 1 dollar—preached there on Lord's day, —8 in Groton. Returned to Groton, after having passed into N. Stonington, and preached to the 2d Church in expectation, that according to previous encouragement, a collection would be taken up for the Convention. But the brethren did not, in despair of its accomplishment, stand aloof and refuse their aid. In three days the sum of 85 dollars was subscribed. In Wethersfield two brethren gave 8 dollars, accompanied with this heart cheering invitation, "If you cannot accomplish your object, call again!" After spending a few days at Lyme, I went to Haddam, and preached April 17. There I endeavoured to form a Primary Society, but without success. Five subscribers for the Secretary were obtained. The following evening I preached at E. Haddam landing, persuaded an old subscriber who had just stopped his paper, to continue, and made an addition of one more. Prepared the way to form a Primary Society, which has since gone into successful operation; of which it is in my power to give the Board the most satisfactory evidence, by being the bearer of their first bounty, of \$6 75—Subscriptions in E. Haddam, \$3 16.

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of years. In 1822 I was requested by the Board to visit and preach with them: I found them in a low and scattered situation, but the first sermon was blest to them. At the next visit two offered themselves for baptism; I then collected the Church, they agreed to renew their covenant, gave fellowship to the two persons who had been recently baptized; and two men that had been under exclusion for seven years came to the meeting, made their confession, and were restored to the Church. Nine were added to them by baptism. From that time to this, they have had occasional preaching. In April I made them a visit, and found that the small still voice was among them; two had entertained a hope, and I learn since coming to the Convention, that they would receive baptism if they had an administrator.

Two weeks I have spent with Turkey Hills church, and received four dollars. The Lord has caused a shower of grace to fall on this Church, and six have been baptized by Br. Philleo, who was instrumental of the work. This Church is blessed with a number of faithful gifted brethren, therefore they do not stand in need of the assistance that many of the Churches do. I have made one visit to the 2d Church in Windsor, and found them in a low situation; and unless they have preaching as much as half of the time, they must lose their visibility. Received from them two dollars for the Mission.

I have laboured four weeks in Vernon, and received 8 dollars for the Convention; and the Lord has blessed the word to the awakening of some souls. After preaching in this town the last time, I rode to Woodstock to attend the Ashford Association; preached on Wednesday and Thursday at the close of the Association, and took a collection for the Convention of six dollars and fifty-three cents.

Beloved Brethren: You will perceive from this statement, that from the 26th of October, 1825, to June the 9th, 1826, I have laboured in your service for the cause of our Lord Jesus Christ, among the destitute Churches, 19 weeks,—preached 81 times, attended nine Church meetings, and administered the Lord's supper seven times. Received for the Convention 42 dollars and 53 cents.

With my best wishes for the prosperity of the Convention, I subscribe myself your affectionate brother in Christ,

WM. BENTLEY.

It is with peculiar pleasure we present the readers of the Secretary and the friends of Zion, with the following extracts from letters, received by the Secretary of the Convention, from Female Auxiliary Societies, accompanying their donations.—It is presumed they were not written for publication, yet we hope that no offence will be taken by the writers, for the liberty we use with them.

EXTRACTS.

From the Female Mite Society in B.

"We regret that our small number is diminished.—Some are gone to other parts, and we hope are still labouring in the cause of missions. Others are removed to the land of silence—may their places soon be filled with those whose hearts are engaged in this glorious cause."

The F. M. Society, P. V. L.

"Avail themselves of the present opportunity to express to the Convention, the willingness they feel to cast their mite into the Treasury of the Lord, accompanied, (as they hope) by their sincere prayers for the prosperity and enlargement of the Redeemer's kingdom throughout the world.—Recollecting the Saviour's approbation of two mites only, cast into the offerings of the Lord on a former occasion, and believing that his eye is on us likewise, we do the more cheerfully cast in our mite also."

Female Mite Society in L.

"When we attempt to recount our temporal blessings, we are soon lost in wonder; but when our spiritual blessings are brought into view, we would adore. From childhood we have had the Scriptures in our hands, have been taught to read them, have enjoyed the benefit of religious instruction, and have sat under the sound of the Gospel. The Holy Spirit has also been sent to reprove us of sin, of righteousness, and judgment; and to lead us into truth. These blessings the heathen do not enjoy, they know not the true God, nor Jesus whom he hath sent; of course they do not know how a sinner may obtain peace or pardon."

"We trust the time has come, when those who "publish peace," may again safely visit the shores of Burmah. May those who profess to love the Saviour, consider that they have nothing but what they receive from him. Oh, it will be a solemn day when God shall say, 'give an account of the stewardship.'"

F. Missionary Society of O. in C.

"It is with peculiar pleasure we behold the predictions of the prophet fulfilling, the anticipations of ancient saints realized, the truth of the word spreading, and the banner of the Prince of Peace unfurling to the nations. And while we see a host of consistent christians engaged in the mission cause, and striving to emulate each

other in promoting the honor of Zion's King, and the extent of his dominion, we feel unwilling to stand as idle spectators, or let others have all the pleasure of being engaged in so glorious a work."

F. M. Society of W. and H.

"When we appreciate the blessings we enjoy in this enlightened land, we remember with sympathetic feelings the many thousands that are perishing in heathen lands, and desire to do them good. We have been labouring for several years with this object in view. The small sums of money which we have collected in our Society, have generally been appropriated for the translation of the Scriptures into the languages of the East. The reason of our so doing is, we consider the word of God one of the greatest blessings of which we are made the partakers."

F. M. Society, S. P. W.

"We send you \$—, which we wish to be appropriated for the benefit of the Foreign Mission; hoping by the blessing of God, it may be used for the advancement of Christ's cause among the benighted heathen, who are perishing for lack of knowledge."

F. M. Society in W. W.

"The comforter which is the spirit of truth, still abides with us. We rejoice in the hope we have of being chosen in Christ, and ordained to eternal life.—Faithfulness in the cause well becomes his children.—We feel determined to press forward in what we believe to be a good cause, and be not weary in well doing; for in due time we shall reap, if we faint not. We humbly pray that all who profess to be the friends of Zion, may realize the importance of being prepared for that joyful day, when Christ shall abundantly reward all their labour for him."

F. M. Society, T.

"We have reason to mourn that we feel the cause of our blessed Lord no nearer our hearts. But cold as we are, we cannot altogether withhold our prayers to Almighty God, that his kingdom may come, and his will be done, in the conversion of the heathen and the Indian tribes; nor can we, while we have the mite in our hands, withhold the same from the treasury of the Lord. How cheering the thought, that we may be instrumental in the hands of God, of doing something to advance his cause and promote his honor in the world."

F. M. Society, A. and W.

"It is with gratitude to God, that we behold the providence rolling on the great and glorious events promised in his word, relative to the spread of the Gospel; and although his ways are in the mighty deep, and many events of that providence incomprehensible by us, in which he is suffering our dear brethren in Burmah to suffer so long in a state of imprisonment, and experience such sufferings from the hands of those whose salvation they seek, yet we are confident that should God call them to end their lives in this state of suffering, to die, with them, will be gain. And although we heartily sympathize with our suffering brethren, and pray to God for their preservation and deliverance, yet we are confident that He, whom the wrath of man shall praise, and who with an Almighty hand shall restrain that which will not praise him, has not in these events overlooked the good of Zion."

F. M. Society in E. H.

"We have witnessed with pleasure, the various increasing exertions which are made, to meliorate the spiritual condition of man; and were unwilling to remain idle spectators. According to our ability, therefore, we wished to aid in the dissemination of truth; and to concentrate our efforts, we have recently formed a Society Auxiliary to the Convention. In doing this we have more than realized our largest expectations: many at the first suggestion of our plan, seemed to rejoice in having an opportunity to contribute a free will offering to the Lord."

To the Editor of the Secretary.

Dear Brother,—While I employ the medium of your paper to tender my grateful acknowledgments to the people in Hartford, for the liberal collection of \$30 70, made in the Baptist meeting house on last Sunday night, for western missions, besides several donations from individuals for the same object, I beg leave to suggest the aid that is needed in our operations in commencing a Theological School for Illinois and Missouri. And I do this the more cheerfully, as several gentlemen called on me before I left the city and generously proffered their aid and influence in obtaining donations, especially in books, for that purpose.

It is contemplated to commence a Literary and Theological School in Illinois on such a plan, that by pursuing rigid economy in expense, and giving the course of instruction which is suited to the exigencies and wants of a new and frontier country, the way may be prepared, and the means accumulated for more extensive and enlarged operations, as the country increases in wealth and population. We aim only at small things at first, with the hope that through the divine blessing, an institution may arise, that shall be ade-

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quate to the wants and improved state of society in the next generation.

The project is to have one hundred acres of land, which has been set apart already for that object—improve a small farm, raise stock, such as cattle, hogs, poultry, &c. sufficient to furnish provisions for thirty students. These would be raised in that State without much labour or expense. Then plant and cultivate a large nursery of fruit, especially apple trees, which in four years would produce annual profits sufficient to pay the salaries of instructors. Fortemporary use, it is proposed to put up some cheap log buildings for the school and boarding house, and after a little time put up a small brick building of two rooms, to which others would be added without loss in previous expense. Every student will be required, as an indispensable article of admission, to labour not less than three, perhaps four hours in the day, under the eye and direction of one of the instructors. His labour in part will be employed in the nursery, garden, and farm. As but a portion of the year, would be required for this purpose, the other part would be employed in good weather in making brick, and in bad weather getting out lumber under a temporary shelter, thus providing materials for more permanent buildings. No objection would exist to this labour in the frontier States where all the people are accustomed to a hardy and laborious life.

The students would be made up of those who are now preachers of the gospel, in these States of any age and for any period of time, as their circumstances would admit, and instructed gratuitously, excepting the profits of their labour. Many of these have families, but would make arrangements to leave home, to spend some three, others six months, at such an institution.

Pious young men, approved for the ministry, would be expected to pass through a regular course of study.

Until a sufficient number of Theological students should enter, other students would be received upon paying a moderate price for tuition and board, in addition to their labour. Young men would receive an education, upon condition of teaching school in the country for a period, the profits of which should be applied to discharge the arrearages of their education, and thus an effort would be made to supply the country with competent instructors of youth. A gentleman who has received a thorough education at one of the New England Colleges, who has been employed for a number of years in the instruction of youth, and whose turn of mind and habits are suited to the management of such an institution, can be obtained for the principal instructor, who would delight to devote himself to build up such an institution, and who would require but a small salary for the support of his family.

The expense of commencing such an institution, and providing the means of accommodation for boarding and instructing thirty students, is estimated at ONE THOUSAND DOLLARS. Without this aid the project must fail. With it, under the blessing of the head of the church, the institution will be established, and grow with the growth and the population of the country. This estimate of expense does not include the land, labour, provision, and other aid that will be gratuitously furnished at the place of its location.

Estimate of Expense.

| | |
|--|-----------|
| A small dwelling house for the principal Instructor, | \$200 00 |
| Rough cabins, or log houses for kitchen, board and lodging, school room for temporary use, | 200 00 |
| Furniture for kitchen and table, for lodgings, and other necessary appurtenances, | 200 00 |
| Cows, team, hogs and other stock, and farming utensils, | 150 00 |
| Hired labour, to improve farm, | 100 00 |
| Globes, maps, books and furniture for school (independent of library) some apparatus &c. | 150 00 |
| | \$1000 00 |

No allowance is made for freight on articles and books received here, or for contingencies, as it is presumed that stock and some farming tools will be contributed in the west.

The articles especially needed are—a pair of Globes, a complete Atlas and some single maps; some small chemical apparatus, a thermometer, barometer, books of all kinds, especially those in the various branches of science, literature, theology, Ecclesiastical history, and biblical criticism. Such parts of a small philosophical apparatus as can be obtained. Also the necessary furniture for kitchen and table, bed clothing, with almost every article that would be indispensable in a family of 30 persons, and that would bear the expense of transportation. These articles would be packed in boxes, shipped for New Orleans, and from thence in the Steamboat for St. Louis. The expense of freight by water is moderate. This place is a new country, where cattle and hogs can be raised with little labour and expense, as on the prairies of Illinois, is perfectly feasible, and they who call to mind that the college at Princeton, N. J. once had the appellation of the *log college*,

and that Cambridge and Dartmouth were once Indian charity schools, taught in rude cabins in the woods, and they who know the progressive character of every thing in the west, and the rapid accumulation made in wealth, in cultivation, or in education, will not suppose the above project to be hypothetical or chimerical. It is the result of sober investigation and extensive observation upon the state of things and the religious wants of those new States.

While we rejoice in the efforts to send missionaries from this highly favoured land, to the regions of the Mississippi, and welcome them as labourers in the same great cause, we are confident that the only efficient and successful method to obtain a competency of able preachers of the New Testament for that vast field, is to take those brethren of promising talents, gifts, and graces, who are inured to frontier life, and aid them in education upon the field of their labor. From the state of things in the churches, and amongst different denominations on the frontiers, there are already many now in the ministry with no more opportunities of information than what a border life has afforded them. Many others of a like description, will become preachers in turn. The only question then is, shall these be left without the means of improving their minds who many of them heartily desire to enjoy, or will our friends in these old States aid us in providing means for their education?

J. M. PECK.

New-York, June 23 1826.

* * * The Christian Watchman, Rhode Island Messenger, Waterville Intelligencer, and Baptist Register, are desired to notice the above.

From Carter's Letters.

DR. CHALMERS.

Precisely at two o'clock the Doctor ascended the desk. He is apparently at the age of about fifty five, with a short, thick set, clumsy form, and a heavy pock-broken face, exhibiting few external indications of talent. The first sentence he uttered, showed that the refinements of education have not divested his pronunciation of the broad Scotch accent, which is sometimes so marked, as to render his language scarcely intelligible to an English ear. It is not improbable that these national peculiarities of dialect have added somewhat to his popularity with the lower classes, although he has a much more substantial foundation for his fame.

After the usual preliminary exercises, he commenced his exposition of a passage in the Epistle of James—"For the wrath of man worketh not the righteousness of God." His great object was to censure ecclesiastical pride and intolerance, and to inculcate the most liberal principles of Christian charity. The peculiarity of his tenets is probably well known to many of my readers. He has no other creed than the Bible, and professes to belong to no particular denomination of Christians.

"Slave to no party—bigot to no sect."

His charity is as wide as Christendom, and his philanthropy embraces the whole human family. I believe the Doctor's liberality, impressed upon the minds of others by the influence of his commanding talents, has been productive of much positive good.

To him was assigned, on this occasion, the difficult task of addressing an audience composed of about equal proportions of Roman Catholics and rigid Presbyterians. There is an amalgamation of the two sects in the Board of Trustees, who have the management of the Institution. When he began to speak with perfect freedom of all sects, and denounce the eternal collisions between them, I was unable to perceive how he would escape the points to which his doctrines were tending, without giving serious offence to one or other party of his hearers. But he held the balance with an even hand; and where his ingenuity could not untie, his boldness severed the Gordian knot. That neither sect might complain of partiality, he censured the defects of both.

Dr. Chalmers has none of the graces of oratory, either as it regards his elocution or his gestures. Both of these are positively bad. The effect of his preaching arises from vigour of thought, boldness of conception, and earnestness of manner.—He throws himself forward, as if he would pitch from the pulpit; he clenches his white pocket handkerchief firmly in his fist, and brings down his hand as if smiting some one at his feet; this gesture is uniform, answering fully to what Hamlet calls "sawing the air," and nothing but the conviction that it is entirely involuntary, can reconcile it to the hearer: the orator seems quite convulsed with the throes of thought, and the grandeur of his periods, rolling out one after another in rapid succession, leaves the mind little time for dwelling on minor considerations.

His manner approaches very nearly to what in our country would be called methodical. For some minutes he continues to kindle gradually, and the tones of his voice grow louder and louder, till he fairly thunders. As he ascends these climaxes of all that is sublime in imagery, or violent in gesture, the listener sits astounded at the bolts that are falling around him. The audience are silent as death,

and "the boldest holds his breath for a time." Then comes a respite,—a break, in which the language of the speaker is in an under tone, so low as to be scarcely audible. I cannot illustrate his manner better, than by comparing him to a torrent of his native hills, which at one time, rushes impetuously down its rugged bed, and then glides away in a deep and silent current.

The discourse occupied something more than an hour. I have no time for attempting its outlines. A tolerable sketch was given in some of the papers, and the whole of it has been published in a pamphlet form. The speaker has the same prominence at home, as he has in the eyes of foreigners. He is almost idolized by the people of Glasgow. From what I observed, I should think him very accessible and popular in his manners. We paused a moment at the door of the church till he came out. A large circle of ladies and gentlemen approached familiarly, and shook him cordially by the hand:—

"E'en children followed with endearing wife,
And pluck'd his gown, to share the good man's smile."

From the *Christian Spectator*.

HISTORY OF THE MONTHLY CONCERT.

I had occasion some time ago to look up the principal facts relating to the early history of the Monthly Concert. The following is the result of my inquiries.

In 1744, as is well known, several ministers of Scotland proposed a concert of prayer for "the effusion of the Holy Spirit on all the churches, and on the whole habitable earth," to be observed weekly on Saturday evening and quarterly in a more solemn manner, on the first Tuesday of every third month. This proposal was circulated in a noiseless way, and was agreed to by numerous praying societies, in many of the towns in Scotland. In Edinburgh and Glasgow, particularly, the number of societies of young people engaged in the object amounted to more than 75. The concert was also observed to some extent in other parts of Great Britain.

The time of its continuance was at first limited to two years, it being the design of the original movers, to renew it at the expiration of that period, with such alterations as experience and consultation might suggest. Accordingly, in 1746, they published their "memorial," stating what had been done, and recommending a further observance of the concert for seven years, restricting it to no denomination or party, but extending it to "all who had at heart the interest of vital Christianity and the power of godliness; and who, however differing about other things, were convinced of the importance of fervent prayer to promote that common interest." This memorial was widely circulated, and excited much attention. A clergyman of Boston wrote concerning it, "the motion seems to come from above, and to be wonderfully spreading in Scotland, England, Ireland, and North America." About five hundred copies were sent to this country to be distributed in all the colonies. It was warmly seconded by many of the most respectable clergymen of New England, and especially President Edwards, in his "Humble Attempt."

Whether this concert survived the seven years of its prolongation, or to what extent it continued to be observed after that period, I am not informed. I have an impression, however, that in our country the quarterly if not weekly observance of it continued in some churches till within a few years. It was revived in 1794, at a meeting of clergymen at Lebanon, Connecticut, who agreed unanimously to set apart the first Tuesday in each quarter for concert prayer, commencing at two o'clock in the afternoon. The measure was recommended to all denominations, and was adopted extensively by the churches in New England and in the middle and southern States.

About April or May, 1784, those excellent men with whom originated the English Baptist Missionary Society, Fuller, Carey, Pearce, and others, agreed to spend the second Tuesday in every other month in concert prayer. They were led to this measure, it is believed, by President Edwards' "Humble Attempt." Fuller speaks of this tract as having had a great effect on his own mind, and was accustomed to read it to his friends for the purpose of exciting them to the duty it recommended. In June of the same year, at a meeting of the Northamptonshire Baptist Association, with which Mr. Fuller was connected, the first Monday evening in every month, was recommended for united and extraordinary prayer. This was the origin of the "Monthly Concert." It was gradually adopted by other Baptist Associations, and by Independents in that vicinity. In 1795, the Directors of the London Missionary Society soon after its formation, recommended missionary prayer meetings on the first Monday evening in each month. From these beginings, the Monthly Concert soon spread extensively in Great Britain and in other parts of Europe. The Baptist Missionaries to the East were the first, it is believed, to establish it in heathen lands. The manner of its introduction among

CHRISTIAN SECRETARY.

the American churches was briefly this. During one of the darkest periods of the late war, a Connecticut minister in a letter to a friend in Massachusetts, hinted that Christians should spread the state of their country before God in united prayer. This suggestion led to consultation, and resulted in a weekly concert, which was observed extensively in New England during the season of Calamity which gave rise to it. When that occasion was gone by, it was evident that good people enjoyed the concert too much to relinquish it without a substitute. After a month or two of consultation and correspondence, the monthly concert already observed by foreign Christians was spontaneously agreed on as the fittest time. It was thought best to begin in a small way, and extend it gradually. The first meeting was held by three or four churches together, in Litchfield, Connecticut, and was opened by a venerable clergyman, saying: "There is not a tongue in Heaven or earth can move against the objects of this meeting." According to previous arrangement, other churches speedily united in the object, and in three months the concert spread beyond the Alleghany mountains. I need not add that it is now observed wherever there are Christians.

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, JULY 3, 1826.

The General Convention of the Baptist denomination in the U. States, at their latest session in N. York, resolved to recommend to the Churches in their connection, that they take up a collection on the 4th of July in their several churches, in aid of the funds of the American Colonization Society.

It is hoped, that this recommendation will meet the hearty concurrence of all the friends of Christ, throughout the land.

What time more suitable than this, when we are called upon to contemplate the many blessings which we as a nation, and as individuals, enjoy from the hand of God, to manifest our gratitude to the author of all our mercies, by bestowing our mite, in aid of that Society which is labouring to bestow on the sons of Africa similar favors.

From present appearances, we are encouraged in the hope, that while the "American Colonization Society" shall be made the instrument of giving civil freedom to many of the African race, by sending them to their own land, they will at the same time instrumentally plant the blessed Gospel of Christ in that extensive, and long neglected country.

Accounts from the Agent, this day published, show that the rain of God's grace has descended in rich abundance on the American colony planted there.

"Then shall thou see clearly, to cast the mote out of thy brother's eye." Matt. 7th, 5th.

The instructions of the Saviour are all of them important, and worthy of special, and universal regard. In our daily intercourse with men, whether in a civil, commercial, political, or religious connection, we are in danger of acting under a wrong bias. However honest we may think ourselves, such is the ascendancy which selfishness has attained over our hearts, and so entirely has the principle of depravity infused itself into our nature, that He, who best "knew what was in man," has informed us, that the heart is deceitful above all things, and desperately wicked. If this be true, it necessarily follows, agreeable to the declaration of the same unerring word, "he that trusteth to his own heart is a fool."

Prejudice clouds, and disorders the mental vision, and operates on the mind like the undertow, or unknown current upon the ship at sea. Unconscious of the fact, the mariner may be carried far away from his intended course. Under the influence of prejudice, which has its origin in supreme self love, we are in danger of putting a wrong estimate on all the objects around us.—To conclude that we are right, and our neighbour wrong.—That were we placed in his situation, we would act much more correctly than he does; when in fact, perhaps, we have never taken the previous step of casting the beam out of our own eye, in order that we may be enabled to see clearly, to remove the mote from the eye of our neighbor; or what is quite possible, we may have never discovered the existence of a beam in our own eye. Self-love causes us to be quick sighted, and censorious in regard to the faults of others, while our own, remain undiscovered, and of course uncorrected.

How many hasty, imprudent, and oppressive acts,—how much unreasonable censure, and unchristian feeling, would be prevented, were the Saviour's directions on this subject duly regarded. How many instances do we discover in which men, whose general reputation for candor and integrity stands high, are found on particular occasions, and in some particular cases, where their honor, or interest are implicated, to act under the influence of strong prejudice.

"Let him that thinketh he standeth, take heed lest he fall." And realizing our own frailty, and liability to err in judgment and conduct, let us cultivate a spirit of jealousy over ourselves, and pray the father of lights to impart unto us much of that charity which thinketh no evil; thus shall we be prepared,

in the spirit of meekness, to restore an erring brother.

Religious services, with music adapted to the occasion, will be performed at the Baptist Meeting House at 9 o'clock A. M. on the 4th of July.

The authenticity of the *Treatise on Christian Doctrine*, lately published and attributed to Milton, is disputed by the Bishop of Salisbury. We hope the bishop will succeed in his proofs, and rescue the author of *Paradise Lost* from the disgraceful imputation which now rests upon his memory.—*Middlesex Gazette*.

COLONY AT LIBERIA.

We copy the following sketch of the "Religious Character of the Colonists," from a communication of Rev. Mr. Ashmun, Colonial agent, inserted in the last African Repository.—*Zion's Herald*.

Happily, a large proportion of the settlers were, previous to their emigration, the members of religious connexions in America. A change of circumstances, the greatest almost, that could arrive, has severely tried the sincerity of their profession; and, as was to be anticipated, has proved that a few were little worthy of the character they had assumed. But most have sustained the trial with honor to themselves, and to the holy religion of their adoption. They are now becoming settled in their circumstances, and fixed and regular in their religious habits and duties. The true gold has gained a pure lustre in the furnace through which it has passed.

The pains which this class of settlers have bestowed on their own religious improvement, have both qualified and stimulated them to advance the spiritual interest of others. Through a divine blessing their example and exertions have been successful. Their ranks have every year been replenishing. More than fifty persons, embracing nearly the whole adult population, have, in fifteen months past, become the serious and devout professors of Christianity.

It is almost unnecessary to add, that the Sabbath is universally observed with all the outward marks of religious decorum; that domestic worship is common—that Sunday schools both for native and settlers' children, are zealously sustained, numerously attended, and productive of the happiest fruit—that there is a general attendance of all classes, on the public and occasional worship of God—and that charitable and pious associations, chiefly for the religious tuition and bringing up of native children, are on foot, and appear to have been undertaken in that spirit of intelligent zeal which ensures both perseverance and success.

During the latter half of the past year, two commodious and beautiful chapels, each sufficient to contain several hundred worshippers have been erected, and consecrated to the Christian's God. The well adjusted, and plainly ornamented spire of one of these, is among the first objects which occur to the observer on approaching the town, from the roadstead. These little churches stand on the confines of a once gloomy forest, consecrated to the demon's worship of the natives: and while they are beheld by Christians as new and joyful landmarks of the widening empire of the Son of God, are regarded by the neighbouring tribes as monuments of the incipient overthrow of their superstitions, and as prophetic beacons of its hastening dissolution. These edifices were erected wholly by the personal services and voluntary contributions of their respective parishioners: and although nearly finished and fitted up in a style of neat and simple ornament, equal to that of most reputable churches in America, have devolved upon the congregation no debt, either for materials or labor.

The holy Author of our religion and salvation, has made the hearts of a large proportion of these people, the temples of the divine Spirit. The faith of the everlasting gospel, with an evidence and strength which nothing short of the power of the Almighty can produce or sustain, has become the animating spring of action, the daily rule of life, the source of immortal hope and ineffable enjoyment to a large proportion of your Colonists. God is known in his true character—his worship is celebrated in its purity—the doctrines of salvation are received in their genuine simplicity, by very many. Occurrences of a favourable or depressing aspect are regarded as dispensations of the Almighty, and followed with corresponding feelings of gratitude or humiliation. Tears of affectionate joy or sorrow are often seen to flow in the house of God, from hearts silently melting under the searching influence of his word. I have seen the proudest and profanest foreigners that ever visited the colony, trembling with amazement and conviction, almost literally in the descriptive phraseology of St. Paul, "Find the secrets of their hearts made manifest, and falling down upon their faces, worship God, and report that God is in the midst" of this people of a truth."

At a meeting of the Board of Trustees of the Columbian College, on Thursday last, the Rev. Elion Galusha, of Whitesborough, New-York, was unanimously elected Treasurer of the Board, vice the

Rev. Mr. Rice, resigned. We are gratified in being able to state that Mr. Galusha, who is now in Washington, has accepted the appointment.—*Col. Star*.

General Intelligence.

French Slave Trade—From the *Revue Encyclopédique*.

"The zeal and talent continually exerted by the abolitionists of England, against the slave trade, forms a striking contrast with the lamentable and culpable delay of other nations concerning the same object. France has indeed a few imitators; but the trade continues, and the famous slave merchants of Nantes, seconded by their accomplices in other ports, and at Paris, still practise their inhuman traffic, and daily tear victims from Africa, to sell them to the planters of Gaudaloupe, Martinique, Havannah and other colonies, who have not shame left to blush with at being dealers in human flesh, and the butchers of their fellow creatures."

Hayti—Since our last, says the Maine Intelligence, we have seen other letters from Hayti which lessen, in no degree, the dark coloured picture we then drew of the Haytien affairs. These letters state that nothing but the personal influence of General Magny, who commands in the north, has prevented the blacks from breaking out in open rebellion, against the government, and seizing the property, if not sacrificing the lives, of the whites and mulattoes. This patriotic chief, him-self a black, is brave, generous and humane—a lover of peace and order—and zealous for maintaining the government, as it now stands; but bound his army, in a moment of strong excitement, and forgetful of his patriotic towards them, cut him off, a state of things might arise, as destructive as the wildest scenes that were exhibited during the insurrectionary war between Christophe and Petion. In such an event, the property of strangers, on both sides, would be sacrificed.

The postmaster of the city of Baltimore has generously offered to receive whatever may be due to the editors of papers throughout the Union, from persons who may get their papers through the Baltimore Post Office, and will transmit the same without charge to the parties.

This is certainly a praiseworthy under-taking of Mr. Skinner, for which he deserves great credit; and we trust his example will be followed generally. Such an arrangement between Printers and Postmasters would not fail to produce the happiest results in lessening the losses by insolvencies and removals: and while upon this subject, we would remark that a little more attention in notifying Editors of dead papers would be conducive of much good.—*Nat. Intel.*

To give our readers some idea of the travel between this city and Troy we have been politely furnished with the following account of vehicles which passed the inn of Mr. David Nash on Thursday last, coming to and from Albany. Viz: 51 stages, 25 hacks, 31 gigs, 53 double wagons, 90 single wagons—total 250, in one day, besides 27 saddle horses.—*Alb. Advocate*.

Abominable outrage.—On the 8th inst. the office of the Colonial Advocate at York, U. S. was, by a governmental mob, totally demolished—all in the presence of two *Magnates*, who gave the transaction their sanction. None but a tyrannical government would sanction such an outrage, even could it be supposed that the sufferer were altogether in the fault. Law is sufficient in general to punish all crimes, but where there may be exceptions, public sentiment will do justice.

We learn from the New-York Baptist Register that the Rev. Howard Malcolm of Hudson, has accepted an appointment by the Board of Managers of the American Sunday School Union, to be their general Agent, for the promotion of their cause throughout the United States, and will remove his family to Philadelphia, in the course, of a few months to enter on the important duties of that station.

Missouri—Distressing.—The St. Louis Republican of the 1st instant says: "We are informed by certain gentlemen engaged in the Fur Trade who have arrived from the establishment on the Missouri, within a few days past, that the freshet has been very destructive; that all the houses and boats, an other property belonging to them, have been washed away, and that the men in many instances, barely escaped with their lives."

At the Mandan villages, the water rose 17 feet, perpendicular, in a few hours, and at the Arrikara towns, 15 feet in two hours, only. Such was its rapidity, that every thing on the low banks was either swept away or entirely inundated.

"A band of the Sioux were encamped

some distance below the Arrikara, when the

waters suddenly coming on them, with 60

and 70 of their number, men, women and

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as described to us was truly appalling: some

of the sufferers were seen, in the attempt to

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and crushed to death amongst the drifting ice

and timber. Others hung to the banches of

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"The rise is attributed to the melting of the

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"A great many packs of buffalo robes were

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MASSACHUSETTS.—It is in contempla

tion to establish a Gymnastic school at

that does not recognize the independence of the country, and that nothing will be given to Spain, as an indemnification or compensation for her acknowledgment of the independence of Mexico.

Rights of Mail Stages.—In the District Court of the U. S. held at Williamsport, (Penn.) on the 5th inst., a wagoner was convicted, and sentenced to pay a fine and the cost of prosecution, for wilfully obstructing and retarding the passage of the mail stage,—an interruption rendered possible by the 9th section of the act of Congress of the 3d March, 1825.

Valuable Discovery.—One of the most simple and useful discoveries in agriculture, is to mix layers of green or new clover, with layers of straw in ricks or stacks; thus the strength of the clover is absorbed by the straw, which thus impregnated, both horses and cattle eat greedily, and the clover is dried and prevented from heating. This practice is particularly calculated for second crops of clover and grass.

PEACE BETWEEN ENGLAND AND THE BURMESE.

The London Courier of May 15, contains the official account of this news. This is very specially to be welcome by the friends of religion, as it will undoubtedly open wide the door for spreading the gospel in Burmah. And if Mr. and Mrs. Johnson are living, of which there is every probability, their liberty has been restored and their privileges increased.

The 22nd Annual Meeting of the British and Foreign Bible Society was held at the Freemason's Tavern in London, on the 2d ult. We regret to learn that owing to the differences on the subject of the Apocryphal books, and to the pecuniary difficulties of the times, the receipts of the year have fallen below those of the like period preceding by about £10,000, or more than \$40,000.

Several cases of the disease, called St. Vitus' dance, have recently occurred in Europe, in which Galvanism has been perfectly successful, after other powerful remedies had failed. The greatest medical virtues of galvanism are yet to be discovered.

The New Hampshire Repository and New England Observer are to be united and take the name of Repository and Observer. The paper is hereafter to be published at Concord, N. H. and edited by the Rev. John M. Putnam.

On Wednesday, the 26th ult. the lightning struck the church and school-house at the New Harmony settlement. The church was employed at the time as a workshop, and about 60 boys were busy in it when the shock occurred. No one was injured. None of the young ladies in the boarding school were seriously hurt.

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"The rise is attributed to the melting of the snow and ice at the heads of the Yellow Stone and Chayenne rivers. These streams flow from the south, and are generally the first in the spring to pay their annual tribute to the Missouri. At the commencement of the present freshet, the ice had not broken up in the Missouri, nor for many miles up the other rivers; but, as the water rose, it forced its way down, bearing every thing before it, and breaking loose, with tremendous crashing, the thick ribbed ice of the Missouri.

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CHRISTIAN SECRETARY.

Remarks on A. Fuller's Strictures on Sandemanianism, in 12 Letters to a Friend, 1801, by Dr. Ryland.

On this subject, without entering farther in the controversy, I would beg leave to insert two or three remarks, which have struck my own mind, as worthy of attention.

1. That many good men have had their minds tinged with Mr. Sandeman's sentiments, who by no means embrace all his peculiarities, and who greatly disapprove of his bitter, censorious spirit; this applies especially to many of the Scotch Baptists.

2. As to those who enter far into the system, it has appeared to me, that while they maintain that faith is the simplest thing in the world, they go on disputing about it till they almost make the definition of faith the very object of faith. Let a man believe what he will of Christ, and the fitness, beauty, and glory of the way of salvation by his obedience unto death, they will scarcely allow him to be a Christian, unless he believes that faith is a bare belief of the truth.

3. Whereas they scruple to admit that faith includes a *cordial approbation* of the truth, and say that this is confounding faith and love, which the apostle distinguishes in 1 Cor. xiii. 13. I would reply, he no more distinguishes faith and love, than he distinguishes hope and love.

Now I conceive that no man can give a complete definition of hope, that shall not include any thing of the nature of love; for bare expectation of what I dislike or disregard, is not hope. If then one of these graces is inseparable from the other, why should not this be the case with the third also? As love cannot be separated from the essence of hope, so neither can it be from the essence of vital faith. These three principal graces seem to me to shade off into each other, like the three principal colours of the rainbow: the red is not blue, the blue is not yellow, &c but if you could touch it with the point of a needle you could not say, here the red ends, and there the blue begins, nor here the blue ends, and there begins the yellow. Mere natural truth may be believed independently of the state of the heart. Thus I believe the sun is the centre of our system, though I should be as willing for the earth to be centre, if all went on as well as it does now. One man might believe some months ago that Bonaparte was returned to Paris, though he had much rather he had been at Elba, or at the bottom of the sea; another may now believe he is at St. Helena, who had rather he was at Paris. But Haman could not believe that Mordecai deserved the respect he was obliged to pay him; while he retained his old disposition towards him. Much less can a sinner, whose heart is enmity against the divine Law, think that it deserved to be honoured, by the Son of God's becoming incarnate, assuming the form of a servant, and being obedient unto death; and that it was wise, right, and good, for God to determine that no sin should be pardoned, unless the divine disapprobation of it could be manifested as decisively as if the sinner had suffered in his own person the full penalty of the law, and unless his pardon could be made evidently to appear an act of sovereign grace. Nor can a man, while under the dominion of sin, believe that it is a most blessed privilege to be saved from sin itself, as well as from its consequences. Hence I still conceive, that regeneration, so strictly called,* must in the order of nature, precede the first act of faith. Not that it can be known, except by its effects; nor that a consciousness thereof is necessarily to warrant the sinner's application to Christ. But I have fully stated my ideas on that subject in my sermon at the Lyme Association, and therefore enter no farther into it here. I only add—

4. Whereas the thorough Sandemanians conceive that there is no difference between the faith of devils, and that of the heirs of salvation, but only such as results from the different circumstances of men and devils, Christ having died for the former, and not for the latter; I cannot by any means coincide with this opinion. And if any good men incline to this persuasion, I wish them to consider if such a sentiment does not strongly imply, not only that the influence of the Holy Spirit is unnecessary, but also that the opposition of the carnal mind to God, is not fully credited, or at least not duly estimated. Does it not go on the supposition, that all the enmity of mankind to God, is occasioned solely by their viewing him as a revengeing Judge? But is this the scriptural representation of the fact? or is it agreeable to daily experience? Are not millions in love with sin, and unwilling to seek after God, who never had any deep conviction that God is highly displeased with them? Alas, how few are there that thoroughly believe God is angry with the wicked every day! and how much fewer that believe he has *just cause* to be so! Do not let us look on them that are enemies to God as poor, pitiable, half-ingenious creatures, who would be glad to be reconciled to him on any terms, if they could but hope that he would ever admit them again to his friendship. Verily, I cannot believe this to be the case, or any thing like it.

I have made these remarks, because I

believe my mind is herein in unison with my dear departed friend; and because I think they agree with the truth.

Many who lean towards Antinomianism, do not half believe human depravity;—they do not think the will of man is perverse enough to ensure his destruction, if all other impediments were removed. I do, and so did Mr. Fuller. If there had been no election, no special design in redemption, if God had done all that could be done *externally* to save men, but had abstained from exerting any effectual *internal* influence on the human mind, to draw souls to Christ, I do not think one would have come to him; all would have rejected the counsel of God against themselves, and have continued impudent and unbelieving. And thus also I conceive, that if God were to assure an unrenewed man of his election, his redemption, and certain glorification, without changing the spirit of his mind, though if he had been previously much alarmed, he might be glad to get rid of his terror, and feel for a little while such a natural gratitude as the Israelites did at the Red Sea, yet he would soon forget all, and go on seeking his present happiness in the world, and in the indulgence of his sinful inclinations.

* Mr. Charnock thus distinguishes between regeneration and a true conversion. *Regeneration is a spiritual change: a conversion is a spiritual motion.* In regeneration there is a power conferred: conversion is the exercise of this power. In regeneration there is given us a principle whereby we are brought out of a state of nature into a state of grace: and the conversion is the actual fixing on God, as the terminus and quem. One gives passage; the other, actus agere; conversion is related to regeneration as the effect to the cause. In regeneration man is wholly passive: in conversion he is active. *Works*, Vol. II. 42.

Extract from the writings of Rev. A. Fuller, "April 2, 1795.

"Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed: if the ground be well occupied, there will be less need of the labour of the hoe. If a man wished to quench fire, he might fight it with his hands, till he was burnt to death; the only way is, to apply the opposite element."

He observes, respecting a certain person.—"He seems to confound the subordinate character under which Christ acted, with an inferiority of nature. There is a kind of *economical subordination* ascribed to the Son and Holy Spirit; which yet does not suppose any inequality, or inferiority of nature."

"Aug. 28, 1795

"I cannot but think Mr. B.'s ideas, on the subject of your letter to him are unjust. I acknowledged, as you did, that no good disposition whatever was required to warrant our application to Christ; but urged, that a good disposition was necessary to the act of coming; that, in the order of things, repentance must precede faith in Christ, as well as follow it: since, without a conviction—a *spiritual conviction* of the evil of sin—there could be no sense of our need of a Saviour. While the heart is not broken by repentance, the sinner is whole, and needs no physician. He owned, men must consider themselves as lost perishing sinners. I answered, 'If this conviction include no change of disposition, it will never lead a sinner to Christ. With a heart at enmity with God, he will never come to Christ, that he may have life. Pray, Sir, does not a sinner's considering himself in a lost, perishing condition, include repentance? B. 'No; Judas felt this.' F. 'And will any man come to Christ, who possesses merely the disposition of Judas?' He would not say, they would. F. 'I really think the sickness of which our Lord speaks, implies such a conviction of the evil of sin, as well as of the perishing state of the sinner, which under God, patriotism has reared. In some particulars we have excelled the nations of Europe which are most free, and liberal in their institutions; but in others we fall far behind. In one particular at least; I mean in regard to a general bankrupt system, for the relief of the unfortunate, and the just and equal distribution of the debtor's property, we may with propriety take lessons from some governments in the Old World.'

The present year has been called a year of Jubilee, with reference to a law of God among the ancient Jews. But how unlike in its character is this Jubilee, to that ordained by Jehovah for Israel of old. To all in that nation, it was a day of universal emancipation. But in this land there are two portions of the community, free as others from the reproach of crime, who are forbidden to participate in the national joy. I refer to the African Slave of the South and West, and the unfortunate insolvent debtor wherever found in these United States. These two classes of the community, which are very numerous, "have no part, or lot, in this matter." To them this Jubilee brings no glad tidings of deliverance.

I class the African Slave, and the unfortunate insolvent together, because in some respects their condition is similar. I rejoice to see that a multitude of the good, and great, have become alive to the woes which slavery brings in its train, and are disposed to provide an adequate remedy. The situation however of the insolvent, is in many respects far the most deplorable.

The slave, has a protector in his master, and by the law of the land the master is obliged to support him and his family; and having been accustomed from his infancy to a state of mental degradation and bodily servitude, he rarely ever raises his thoughts above his condition.

But it is not so with the unfortunate insolvent. In proportion as he possesses a spirit of enterprise, and his mind is expanded by science, in the same proportion are his sufferings augmented when he reflects on his pecuniary embarrassments, and realizes the strength of those bands which forbid his exertions to be useful to his family, his just creditors, and the community in which he resides.

In proportion as his situation has been elevated in society, in the same proportion is the poignancy of those feelings which corrode his breast, when he realizes his depressed condition; and reflects,

are conscious that you are the subject of a good disposition, and yet you make it no part of your warrant to apply to Christ: why may not a penitent sinner, on his first application to Christ, do the same?"

NATIONAL JUBILEE.

Every benevolent heart must be gratified with the growing interest that is felt in the emancipation of the degraded children of Africa. It is difficult for the enlightened Englishman to read and appreciate the great charter of his rights, and not call to mind, that under English law, and upon soil possessed by Englishmen, the groans of slavery are heard;—existing facts however seem to say, that the time is not far distant, when this reprobation shall be removed from all the dependencies of Great Britain. The public feeling of the nation has decreed it; and that Being who "breaketh the rod of his oppressor," will I trust hasten its accomplishment, notwithstanding the opposition of interested men.

In America—republican America—the sentiment is gaining ground, that all men are born free, and endowed by nature's God with equal rights and privileges; and a majority of this nation now feel the propriety of redeeming the pledge they gave to the whole mass of population, without distinction or colour, when they adopted their Declaration of Independence: and whenever this event is brought before the mind by the recurrence of the 4th of July, and its attendant celebrations, it is impossible to forget, that we as a nation, still remain "condemned in the thing which we allow," and never can the true patriot celebrate this day with unalloyed pleasure, until all the sons of Africa in our borders, are set free.

Fifty years have now expired since the adoption of that instrument which expressed the decision of this nation, that we would be free. With humble reliance on God, and the justice of their cause, our fathers were enabled successfully to contend with their foes.

Our oppressor was pre-eminently rich in the power of annoyance. Our country was feeble in the means of resistance. But the God of armies was on our side, and this fact alone decided the contest.—He taught the hands of our fathers to war, and their fingers to fight—He covered their heads in the day of battle.—He crowned their arms with victory.—He gave us the high rank we now enjoy among the nations of the earth.

Fifty years have we been preserved, in the enjoyment of the rights and liberties purchased by the toil, and blood, and treasure of American patriots. In this fifty years we have been permitted to make many valuable improvements in the science of civil government; but much yet remains to be done, in perfecting the beauty and harmony of all the parts of this stately fabric, which under God, patriotism has reared. In some particulars we have excelled the nations of Europe which are most free, and liberal in their institutions; but in others we fall far behind. In one particular at least; I mean in regard to a general bankrupt system, for the relief of the unfortunate, and the just and equal distribution of the debtor's property, we may with propriety take lessons from some governments in the Old World.

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In proportion as his situation has been elevated in society, in the same proportion is the poignancy of those feelings which corrode his breast, when he realizes his depressed condition; and reflects,

that owing to the apathy of his government, there is no remedy for his disquietude.

Let the opposers of a "uniform system of bankruptcy," endure the feelings of an honest insolvent debtor in the hands of inexorable creditors, but one year, and I venture to predict that they would with one consent say, Let there be a year of Jubilee indeed for all who are thus oppressed. And let their hands be loosed, and their bonds be removed, before their minds shall become debased; and despair shall have fastened its unyielding grasp upon their souls.

I am sensible, Mr. Editor, that the tale of sorrow from the unfortunate, may be by some thought obtrusive, and unsuitable at this time, but I hope I shall be pardoned for this short plea in behalf of suffering humanity. Had the last Congress, instead of spending so large a portion of their time in worse than useless strife and debate, provided a uniform system of Bankruptcy, the 4th of July, 1826, might have been to every class of citizens but one, a year of Jubilee indeed; and the blessing of many ready to perish, would have come upon them.

HUMANITAS.

CAUTION IN OPENING WELLS.—In opening the well of Dr. Forman of Freehold, N. J. for the purpose of repair, the earth to the depth of 6 or 8 feet caved in upon 2 men, who were instantly killed.—From appearances, the well must have been dug more than a century, and have been opened very large at the surface, and dug down in the shape of a funnel.—Not aware of this, the workmen had begun at the bottom, and had removed 16 feet of the old wall before the fatal accident occurred.

Recipe to make Vinegar.—To every 10 gallons of rain water, add 1 gallon of molasses, and one of brandy, mix them well together, and place the cask in the garret or some dry place, and occasionally shake it, in a few months it will be fit for use.

Machinery.—The Turks have the same notion as the machinery breakers. Some years ago a printer went to Constantinople, and set up his case and press. The Grand Vizier, hearing of his arrival, ordered him to be arrested. The unfortunate man of letters was charged with a serious offence. He was told that 30,000 clerks lived every day by multiplying copies of public and private documents: and consequently, that multiplying those copies by the art of printing would deprive all those persons of bread. The printing press and letters were thrown, by order of government, into the Bosphorus, and the printer narrowly escaped the bow-string.

Corrected for the New York Observer, April 22, 1826, by R. L. Nevins.

New-York.

| | | | |
|--------------------|-----------|---------------------|------|
| City Banks, | par | Augusta, | 3-4 |
| St. Alb. | 1-2 a 3-4 | Bangor, | do |
| Bank of do | do | Bath, | do |
| Mech. & Farm. do | do | Portland, | do |
| Newburgh, | do | Cumberland, | do |
| Columbia, Hudson, | do | Gardiner, | do |
| Middle District | par | Kennebunk, | do |
| Orange Co. | 1-2 a 3-4 | Lincoln, | do |
| Greene Co. | do | Mas'quoddy, | uns. |
| Catskill | do | Saco, | 3-4 |
| Troy | do | Waterville, | do |
| Farmers, Troy, | do | New-Hampshire. | 3-4 |
| do | do | Concord, | do |
| Hudson | do | Exeter, | do |
| Genes. | 1 | New-Hampshire, | do |
| Ontario | do | Stafford, | do |
| Central | do | Portsmouth, | do |
| Chenango | 1-2 | Grockingham, | do |
| Plattsburgh | a | Grafton, | do |
| Nagara | 50 | Massachusetts. | 3-4 |
| Jefferson Co. | 1 | Boston Banks, | 3-4 |
| Wash. & Warren, | 1 | Manu. & Mch. Am. | 3-4 |
| Barker's Exchange, | 30 | N. England, | do |
| Esopus, | 1 | State Bank, | do |
| Lansingburgh, | 1 | Pacific, Nantucket, | do |
| Canadaria, | 1 | Phenix at Nantk. | do |

Connecticut.

| | | | |
|------------------|---------|---------------------|-----|
| Hartford, | 1-2 | Bedford Commercial, | do |
| Do. | do | Bedford, | 3-4 |
| Middle-town, | do | Commercial, | do |
| Bridgeport, | par | Do. | do |
| Eagle, | 65 a 70 | Do. | do |
| Derby, | broken | Do. | do |
| New Haven, | par | Do. | do |
| New London, | do | Do. | do |
| Union, | do | Do. | do |
| Stonington, | do | Do. | do |
| Norwich, | do | Do. | do |
| Thames, | 1-2 | Do. | do |
| Windham Co. | do | Merchants, | do |
| Fairfield Co. | do | Marblehead, | do |
| Rhode-Island. | | Merrimac, | do |
| Eagle, | 3-4 | Newport, | do |
| Bristol, | do | Plymouth, | do |
| Providence, | do | Pawtucket, | do |
| Providence, | do | Salem, | do |
| Ag. & Man. Bank. | do | Springfield, | do |
| Rhode Island, | do | Taunton, | do |
| Cranton, | do | Union, | do |
| Exchange, | do | Worcester, | do |
| Franklin, | do | Mendon, | do |
| Ken. | do | Ware, | do |
| Landholder's | do | Comm. at Salem. | do |
| Manufacturers', | do | Burlington, | 1 |
| Merchants', | do | Montgomery, | do |
| Newark, | do | Windsor, | do |
| N. E. Com. B. | do | Bristol-Borough, | do |
| Narragansett, | do | Rutland, | do |
| N. Kingston, | do | New-Jersey. | |
| Mount Hope, | do | Trenton State B. | |
| Pawtucket, | do | Camden, | |
| Phoenix, | do | Prot & Lombard, | |
| R. I. Union, | do | State Bank Newark | |
| Do Central, | do | | |